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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

FOREIGN.

AMERICAN MISSIONARIES IN INDIA.

Extracts of letters from Mrs. Richards, wife of the Rev. Mr. Richards, one of the American Missionaries in India, to her friends in Connecticut, dated Ceylon, Jaffnapatam, Jan. 8, 1817.

My dear sister Lydia,

Yesterday we received a letter from brother Bardwell, at Bombay, stating that the ship Malabar, from Boston, was lying in the harbour, and would sail for Boston in a month from this. I had just finished a letter to brother and sister Fisher, intending to send it to Calcutta by mail, there to wait for a passage to America. I now superscribe it to one of my brothers at Goshen, and have it go with this. After you have all read it, please to send it to Stamford. Your dear brother will write to father and mother Taylor by this opportunity. Although we address our letters to particular individuals, yet we mean them for all our friends. We trust that before this you have received our journals which we kept on board the Dryade, and letters written soon after we arrived in Columbo; and I hope also that ere this, you have received a letter which I addressed to our dear parents at Goshen about five or six months since. We were then all at Columbo, had concluded that brother Bardwell must be separated from us to assist the brethren at Bombay in conducting their printing press, and the rest of us were waiting for the change of the monsoon to come to Jaffna; were then engaged in schools which we dismissed the week before we left C. It was sorely trying to our feelings to be separated from dear brother and sister B. and their little son. We had hoped to spend the remainder of our lives within a few miles at least of each other. But when inquiring what course will be most likely to promote the cause of missions, flesh and blood must not be consulted. We are much grieved to hear that Mr. and Mrs. Nott have left the missions and gone home. Our company in general have enjoyed good health since we came to Ceylon, though some of us have been afflicted, and perhaps none more so than myself. Not one of us had a fever. My health was very good for three or four months before we left Columbo; but you will see by the letter accompanying this to brother and sister Fisher, what it has been since we came to Jaffnapatam. But I desire to be thankful that I am comfortable at present, and have the

prospect of enjoying good health as soon as I shall have had time to regain my strength. The Lord has been pleased to deal differently with your brother and myself from what he has with the others of our little band; but we will not complain. Although afflicted, we have not been destroyed. Disappointment is the lot of man, and shall we repine, who have experienced so small share of it, while deserving so much. Since I wrote the other letter your brother's health seems to be rather on the decline again. We more than ever fear that his liver is diseased; and you are probably aware that liver complaints are peculiarly dangerous in this country. One of the Methodist missionaries in this town is much afflicted with it and probably will not live long. His death will be a serious loss to the poor heathen and to the church. His poor wife, I feel for her. Mr. R's poor health has already caused me wakeful nights. I always tremble when this friend (and I fear idol) of my heart is afflicted with disease, and now being apprehensive that this stubborn one is preying upon him, my very heart is pained within me. But hush! it is the Lord, and let him do what seemeth him good. Mr. R. is now taking calomel in small quantities, which with the blessing of the Lord, we hope will prove salutary. Brother Warren does not seem to be seriously alarmed about him, and perhaps I am more so than I ought to be. I wish it may prove so. How much I want to hear from American friends. Mr. R. has received two letters from Andover students, and one of them mentioned that a fellow student saw father and mother Taylor soon after we sailed. They were well and happy. I wish we could hear the same from you all now. Have none of you written as yet? I believe that letters sent from America are seldom lost, and we can get them from Calcutta or Bombay by paying fifty cents. We pay the same for those we send to either of those places. But I am sure that you *have* written, and we shall hear from you soon. And what shall we hear? Perhaps some of our dear relations have gone to appear before their Judge. Well, if this be the case, we wish to hear of it; or if you are afflicted in any way, we wish as much as ever we did to sympathise with you. Do be very minute in your communications to us. O Sister Lydia! my heart is full, my eyes are almost drowned, and my hand trembles so that I can hardly write; and what do you think is the matter? O sister! a letter, a letter from your own dear hand has just arrived: I had just finished the above sentence, when the post-boy came in with it. We no sooner cast our eyes on it than we both exclaimed, "It is from sister Lydia!" Your brother held it a moment unbroken until I could quiet myself a little, for I was almost frantick with joy, and I have not seen him shed tears so copiously since the day in which you wrote it. On that day, sister, the 22d of March, we anchored off Columbo. I was not able to go on deck—when the pilot and his servants came on board, your brother came into our room, sat down at my side, and he wept and sobbed so heartily, that for a while he could not speak. On recovering a little, he said to me, "my dear, the habitations of the poor creatures we came to instruct are in view, and

six of them are now on board." As soon as the anchor was cast, he, with brother Warren, the chaplain and supercargo went on shore; but I shall not say any more on this subject now, for we have given you an account of what transpired at that period before. Do you inquire whether we have seen the Buddhist priest who was not long since converted? Yes, we saw him baptized and another with him: he visited us often when at Columbo;—an interesting character. We hope he will ere long become a preacher of the gospel to his poor countrymen. Both the Buddhists and Hindoos in Ceylon appear much less tenacious of their principles than most of the heathens do in India—an encouraging circumstance. Sister, your letter lies by me; if I cast my eye upon it, I must stop to wipe a tear. What a blessing to hear that you are all so well. And what a blessing to hear that God is doing such wonders around you by his Holy Spirit. Dear sister Meigs, on hearing what you had written, clasped her hands together and exclaimed, "*O that dear land will soon become Emmanuel's land.*" When will Plainfield and Goshen have a share? When will all our dear brothers and sisters embrace religion? Will it ever be? Every thing you wrote was interesting.

Men and women all dress in white commonly. Brother and sister Meigs and ourselves make but one family, and I can assure you that we have as yet lived together in the greatest harmony and love, and have the prospect that we shall continue to do so. Sister and I superintend the family affairs alternately, changing once a month. We keep one female servant to take care of the child and wait on us when sick, at 2s. 7d. per month, including board. The men here do all the cooking, washing dishes, cleaning house, &c. In the whole we have five servants, to which we pay 10 dollars and 50 cents per month, and they board themselves. They perform about as much work as one good woman and boy would in America. The natives generally are very small in stature—females short and thick, but men slender. They live upon rice, for which they pay 75 cents a month. The common people wear no clothing except a strip of cloth round the waist, which costs them perhaps 12 cents, two of these will last a year. Those of a higher order wear a jacket and turban, but none a shirt or pantaloons. The rich women wear a great quantity of cloth wound round them, but the poorest not more than half a yard. The rich wear a great many jewels. Their houses (or rather huts) are formed of sticks tied together and covered with leaves. In the other letter I stated that houses here are all built of stone, (I did not mean those of the natives, but the Dutch and Portuguese, which are the principal inhabitants of the town of Jaffna,) but on inquiry I find that many of the houses are made of brick, although they are plastered and whitewashed. The insects would soon destroy a wooden house. I cannot give you an idea of the trees, fruits and leaves here, for you have nothing with which I can compare them, but will observe that the cocoanut leaf is a slender, though tough stem about ten feet long, on each side of which grow narrow long leaves much like those of Indian corn.

The Palmira leaf resembles a spread fan about three feet wide these the natives cut in strips to write on; and when dried, the stem on which they grow is tied on to pieces of timber on the roofs of houses in such a way that the leaves form a very good covering. This is the coldest season of the year in Ceylon. The thermometer, which hangs at the head of my bed, generally stands between 74 and 80. The hottest weather will be in March and April. When we see the poor wretches for whose benefit we have come to these shores, our hearts bleed for them; and when our interpreter is at hand, we say to them, "This is the way, walk in it." We have never repented that we came here, and trust that we never shall.

The face of the land is almost covered by the natives, who are thronging the road to ruin. Mr. R. went with me to Tillopally last week—the brethren are much prospered. They have two schools under their care, instructed by native masters; they cannot commence more at present. They have been here to-day, and were greatly refreshed by the good tidings from home. Home? Yes, we must and do call our dear native land home, though we shall see it no more. Yours, with more gratitude and affection than I can express.

S. B. RICHARDS.

Batticotta, Feb. 26, 1817.

[Extract.]

The Brahmins come here frequently. One is now sitting in our room, and Mr. Richards is talking with him. I have just asked him how many temples there are in the parish of Batticotta, and he says there are twelve and the people are building another, which is about half a mile from us. He says also that two Brahmins reside at each temple. A Brahmin who came to see us last week confessed that there is but one God, and that it was wrong for the people to worship images. This is saying a great deal; and had our interpreter been here, Mr. R. would have said much to him. He said he was very glad that we had come to live here, and offered to assist us in getting Malabar (or Tamul) schoolmasters; and requested Mr. R. to take his son of about 14 years old into our family, that he might learn English. All the Brahmins seem very friendly; but what their feelings are in reality, we cannot yet ascertain. I have a little daughter of one of the head men in the parish with me who is learning to sew: and to read and speak English. They are preparing her to be the wife of a little Moodaliar in Jaffnapatam, who talks and reads both English and Tamul fluently, and yet he is but six years old, and the girl is five.

It is customary for the people here to provide partners for their children even when they are infants. Almost every woman, excepting those of the very lowest rank, is kept confined at home; and it is said there is not a Malabar female in the whole district of Jaffna, except at Jaffnapatam, that can read or write. I

have not been able to walk out since we came here, and of course have not seen any of the women except those who carry burdens and work in the field; but I have requested their husbands to let them come and see me; but they say, "This is not their custom—they do not allow them to go abroad." Sometimes I reason with them on the impropriety of making prisoners of their wives; but they say it must be so in this country. I ask them if they would like to have me learn their daughters to read when I shall have learnt the language myself; but they answer no—it will do them no good, and they must stay at home to work. But after all I do indulge a strong hope that their prejudices will be conquered before long. And as soon as I am able to walk abroad, I shall make an attempt to see and converse with the women, but perhaps I shall not succeed.

March 6. Mr. R. spent about two hours yesterday in conversing with a Brahmin who came to see us. He manifested much ingenuity in defending his religion and made many serious inquiries about our own, and amongst other things asked what form our God was of? When he went away he asked us to lend him a Tamul Testament. But we were obliged to tell him that we had but one, and that was for our servants; but we invited him to come here and read it. It is almost impossible to obtain a Talmul Testament. And a Bible is quite out of the question in Ceylon. You have heard much of the "Ceylon Christians," and I hope there are a few who are christians indeed. Had Dr. Buchanan stayed longer in Jaffna, his information would probably have been more correct. Besides the Roman Catholics, and a very few Protestants, there are none who are willing to own the name of christians. It is true, that under the Dutch government, *many were baptized*, and of course recorded christians; but most of those now living will deny that they ever were baptized. Many persons now in Batticotta remember that the Dutch clergymen once preached in this church; but we know not what they preached and we cannot learn that they left one follower either of Christ or themselves in the whole district of Jaffna. Batticotta is said to be one of the best and most populous parishes in the district. The people around us are very numerous and have not that appearance of poverty which we see in most other places; but they are *all* given to idolatry. Mr. R. has said much to them of late, as our servants have become tolerably good interpreters. One of our near neighbours requested Mr. R. yesterday not to ask him any more questions about his religion, for he could not defend it, yet he believed in it because it was the custom of the country so to do. Many of them say that the people here will all believe in christianity soon. But they know not that the power of God alone can effect this change.

A Brahmin who was in here the other day, after asking many questions about our religion, took the servant into another room, and asked him if his master would not be angry at his asking so many questions. But the servant, who was himself a heathen, told him "no," his master "had not such a bad nature as the heathens

have." So he came back and talked a while longer. The people bring us in many little presents as tokens of their affection and respect; such as a few fish, eggs, limes, oranges and other fruit, and sometimes a teacup full of milk. We hope that their friendship to us will prove to be of advantage to their own souls.—*Ch. In.*

BAPTIST MISSIONS IN INDIA.

The thirteenth number of the periodical accounts of the Baptist missions has been published, containing the proceedings of the missionaries, from January to June 1815. The undertaking appears in general to have advanced with an equable step, and presents upon the whole an encouraging and cheerful prospect of future usefulness. We proceed to give a few miscellaneous extracts.

BENGAL MISSIONS.

"Dinage-pore, Jan. 5—Twenty-five persons partook of the Lord's Supper: there had been four members more, who are now excluded. There are nine adults under instruction, some of whom are expected soon to join the church. The school prospers. There are now fifty-six scholars, making pretty good progress in reading, writing, &c. Religious tracts are distributed among the eldest of them."

Krishna gives the following account:—

"On February 7, I left English Bazar, on horseback, and after staying one night at Dinage-pore, I proceeded to a ghaut near Dhapa, a village in the district of Rungpoora, where, as I was eating, a man came, and asked me whither I was going. I told him that I was going to the Brumhapootra festival, to declare the glad tidings of Christ's death, and distribute books containing the same news. This man, after hearing the word, went into the village, collected the people together, and told them that a man from Calcutta had brought many shastras: in consequence, in the midst of a circle of twenty-five persons, till late at night, I explained the gospel-mystery, and shewed them how justice and mercy had embraced each other in the death of Christ. They appeared to receive the word with joy. I left them a New Testament and some tracts. Next day, at a shop in Rung-poora, I read part of the New Testament, endeavouring to apply it to the crowd who were present: many took books, and some said, "God has remembered us, for he has sent his mercy to us."

By Mr. Thomas's Journal, it appears that he itinerated through different villages in the country of Jessore, during December, 1814. Eighteen members partook of the Lord's Supper. He had begun to read the word of God, by permission of the havildar, to two hundred convicts employed in making a canal.

Mr. Smith writes from Serampore; "Brother Rutna and I met a number of viragees, three of whom had each a hand up towards heaven, withered. I asked them what they expected from this practice. 'It will please God,' said they. 'How can you expect to please God with your withered hands? God requires the hearts of

men, not withered hands.' I read and expounded a Hindee tract, to which they very attentively listened."

Neeloo remarks in his Journal; "At a cloth-merchant's shop in Chanuk, to a great crowd, I read the word: they acknowledged that the world was dead in sin; and said, 'if we are not compelled to eat with Europeans we can come into this way.'" I reminded two Remats, who acknowledged that all the gods were sinners, that all had sinned; but that the true God, incarnate, had been crucified for our sins. March 6th. (Lords-day.) Read the word to the prisoners in the Serampore jail: several wept. At the house of a non-commissioned officer at Barrack-poorah had a congregation of thirty-two persons. Ten or twelve persons wept; saying, "when will Jesus have mercy on us, and permit us to become his slaves, and forgive us our sins?"

Sebuk-rama, a native convert, gives an interesting account of the circumstances attending his reception of the gospel, concluding his letter as follows:—"Thus obtaining the mercy of God, and being full of joy, I would be ever ready with my spirit in the work of God, in ascribing blessing to the Holy Spirit, and in proclaiming for the salvation of sinners, the glad tidings of our Lord Jesus Christ's death. Wherefore, I entreat, that having thus found the Saviour, you will kindly pray for the sinful, wicked, ungodly, unbelieving man, that Satan may never enter into him, nor into those brethren and sisters who live in the same place, nor into any who may embrace the gospel.

"This is now my desire; and day and night, full of fear, this is my prayer to God, that I may be constantly ready to proclaim his gospel."

A member at Benares, in detailing the conduct of the native converts who are employed as preachers, remarks:—"It gives us great pleasure to observe, that these itinerants appear, in their conversations, to enter more and more into the fundamental principles of the gospel. In fact, the grand controversy here is similar to that at the reformation; the inefficacy of works, and the absolute necessity of the merits of Christ. What was said at the reformation, that attacking images and pilgrimages did nothing to destroy popery, and that the only weapons that were effectual were those used by Luther in preaching salvation by faith only, will be found, we think, equally true respecting Hindooism."

Mr. Smith again remarks:—"Preached at Barrack-pore, and afterwards spoke with a few Hindoos, among whom a man appeared much affected, and promised to call at Serampore.—June 19th. He called to day and heard very attentively. I gave him a copy of John's gospel, with two Hindee tracts.—21st. This morning I went out with brother Chamberlain, who soon collected a large congregation under the shade of a tree, and preached for some time, and distributed many Bengalee tracts; from thence we went below the temple of Jugunnat'ha, where he preached to about three hundred people: many appeared affected, and received many tracts."

HINDOOST'HAN.

"An old phukeer, who was formerly in great honour opposite the native barracks, on the bank of the river, has been with us about two months: he has cast off all his old master's uniform, and looks now like a human being. He has requested baptism. This man, if sincere, will be the first fruits of Vrinda-vuna's labours."

"As I passed the jail at Patna," remarks Mr. Thompson, "a man on duty solicited tracts, and after saying a little on the death of Christ, I gave him a couple. Calling again this way on the 13th of January, I rejoiced to see this man and two others sitting on a mat with the tracts by them, which they had just read through, and said that the blessed truths they contain had afforded them great delight. Another man came up and told me, that the first man read the books day and night: the former added, 'I love them; they are precious words, my soul's delight.'"

"On the 27th, not being able to go far, I sat at the ghaut near Alum-gunj, and read portions of Scripture to a Brahmun: this brought one, and another, and another, till a pleasing number heard the word, and some tracts were given away. Twenty Mussulmans and Hindoos have visited me this month, to know the way of life through Jesus Christ our Lord, and to obtain the Scriptures. Five single gospels, six Scripture-selections, eighty-six tracts in Hindee, five in Bengalee, two Scripture-selections in Persia, seven single gospels, and one copy of the Acts in Oordoo, have been distributed."

"A poor viragee, who had held up his arm as an act of merit, for years, wanted to hear me, but could not come near on account of the crowd. Observing this, I desired the people to make way for him; and when he came close, I asked whether it were the word of God he desired to hear, when he nodded assent. I spoke to him of our incarnate God and the benefits of his death, of unbelief, and of self-righteousness. He could read, and therefore wanted a book."

(Conclusion in our next.)

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches at the thirteenth Anniversary.

(Continued from page 343.)

SIR THOMAS DYKE ACKLAND, BART. M. P.

Sir Thomas, on rising, being desired to draw nearer to the chair, said, that of course he could feel nothing but increased gratification in a nearer approach to the centre of that Christian union which was then assembled before him; and considering the purpose for which he was desired to address his lordship, he might be allowed to recall to the recollection of the assembly the words of one of the most beloved, as well as most eloquent of their members, who had once said, on a similar occasion, "My Lord, you are the centre of the greatest circle that this world ever knew, a circle that encompasses the whole world, not limited by earth, but commensurate with heaven, continually expanding, not only through all time, but to all eternity."—He could add nothing to the effect

of these words; and to those who had had the happiness of hearing them first uttered by his excellent friend, the slightest allusion must be sufficient to recall the delightful impression they excited. To himself the recollection had been peculiarly gratifying and encouraging at that moment, because, feeling deeply, as he did, the value of his lordship's services to the Society, and infinitely more of affection and respect than he could permit himself publicly to express in his Lordship's presence, he felt also how utterly inadequate any words of his own must be to describe the unfeigned sentiments of approbation and regard for his lordship, which pervaded the whole of that assembly, which animated the breast of every member of the Society throughout the world, and with the expression of which, on their behalf, he had charged himself, by seconding the motion just read. He was glad, therefore, that an accidental circumstance, at his rising, had enabled him to avail himself of the eloquent sentiment of his honourable friend, and, in return, he would take the liberty of confirming, from his own experience, a statement, in the Report, of that morning, so feelingly noticed by that friend.

He alluded to the co-operation and sympathy of that happy land of liberty and simplicity, of loyalty and religion, which had so admirably seconded the efforts of the Society, and whose best feelings were almost identified with our own. In his progress through that country, he had frequently the happiness to hear his native land mentioned in a manner most gratifying to his national feelings. Her publick spirit, and generous conduct; her successful struggle in the cause of justice, and the glory of her arms, were, topicks which called forth continually a well-earned praise; but praise, in some countries, is diminished by the imputation of selfish interest, or grudgingly yielded from somewhat of jealousy of her pre-eminence, and anxiety respecting her influence and authority. But there were two topicks which, in Switzerland especially, excited unqualified admiration; first the emancipation of Africa from the slavery of the body; and, secondly, the emancipation of the world from the darkness and ignorance of the mind. When it was said, with gratitude and praise, that England had abolished the Slave Trade, and established the Bible Society, there remained behind no petty sorrow for her acknowledged superiority, but a desire to imitate her conduct, and emulate her benevolence. The guiding spirits, and providential instruments of these two achievements, were then present before them; and he could add, from his own experience, and he believed there were those dear to his lordship, who, at this moment, experienced the same, that the name of his lordship, as President of the Bible Society, was a passport not through Switzerland alone, but he believed through almost every nation in Europe.

He had now, for the second time, had the honour of seconding, in the name, and on the behalf, of every man who heard him, without exception, the unfeigned thanks and acknowledgments of the Society, to their Noble President, for that patronage, and those

exertions, which had so materially contributed to maintain the reputation, and extend the influence, of the Society: but he hoped that it might yet be his lot, and that of many others then present (if it should please God so to prolong their lives,) to approach his lordship, not merely as the centre of that holy union, and the elder of that band of Christian brethren, but, in the course of years, with the more endearing appellation, which earliest attachment, and long-continued kindness, would entitle them to give, and him to receive, and which, in common parlance, was often bestowed on the first, the oldest, and the best of any association—that of **THE FATHER** of the Society. He was extremely happy to have had that opportunity of again expressing his regard and esteem for his lordship; and the only difficulty he had had in undertaking so pleasing a part in the proceedings of the day, was, that by thus presuming, in the name of the Society, to honour his lordship, it was impossible for him not to feel, that he was, at the same time, honouring himself.

LORD TEIGNMOUTH, in reply, said:

“Gentlemen,

“In returning my cordial and grateful acknowledgements for the honour conferred on me by your resolution, I cannot but feel that if my abilities to promote the interests of the institution were equal to my ardent wishes for its prosperity, I should better deserve the approbation of my services, which you have been pleased to express. For thirteen years it has been my pleasing office to report the progress of an institution continually advancing in interest, respectability, and usefulness—such, by the divine favour, has been the effects of the disinterested benevolence of its principle, the catholic spirit of its constitution, the restrictive wisdom of its regulations, and the integrity with which its concerns have been administered. The British and Foreign Bible Society is no longer an experiment: experience has decided for it more favourably than its warmest advocates ever anticipated, and has pronounced it one of the greatest blessings to the human race that Christian charity ever devised.

“Permit me for a moment to take a slight view of that magnificent scene which it has been the means of exhibiting to the world, and which has been most amply delineated in the Report. Princes and potentates, the noble, the wise, the learned, and valiant of the earth, proclaiming their homage to the word of God, and aiding and encouraging the circulation of it, by their influence and example. Dignitaries and pastors of every church, Christians of all confessions, cordially uniting, and contributing, according to their several means, their talents, their time, their labour, their wealth, or their pittance, to promote this beneficent work, animating and encouraging each other in the career of benevolence, themselves animated and supported by the prayers and benedictions of thousands who have benefited by their charitable labours. If I were to name a particular instance, out of many, in which the benevolent spirit of our institution shines with particular lustre, I would

advert to the affectionate intercourse which it maintains with kindred Societies all over the world, exciting emulation without envy, and provoking each other to love and good works. And may we not hope that this kind and harmonious feeling, so cordially displayed in the Correspondence and Reports of Foreign Bible Societies, may gradually extend its benign influence, softening the asperity of national jealousies, and insinuating that spirit of conciliation and good will among nations towards each other, which the whole tenour of the Gospel inculcates, and the interests of humanity require. If such should ever be the blessed result of our endeavours to promote the happiness of mankind, through the medium of that holy Book, in which only the knowledge for obtaining it is to be found, the British and Foreign Bible Society will then have acquired a triumph more splendid, more honourable, more useful, than ever was achieved by arms; and the word of God, which has had such free course, will then indeed be glorified. But, without expatiating on this cheering hope, which all present will, I am sure, be inclined to participate, I may venture to affirm, that, if it were possible to trace, in all its variety and extent, the good produced by the British and Foreign Bible Society, the result would incontestibly prove, that publick liberality was never more profitably directed, than to support an Institution which breathes peace and good will to men, without distinction of colour or country, Christian or Heathen—was never applied to better or holier uses. But so much of that good has appeared, that I cannot but offer my devout thanksgiving to Almighty God, who has been pleased to make me in any degree instrumental to the production of it; and if I were to name a day of my life attended with a peculiar blessing, I should fix on that in which I became a Member of that Institution."

Extract from the twenty second Report of the London Missionary Society, May, 1816.

SOUTH AFRICA.

(Continued from page 346.)

HIGH KRALL,

(Usually called Hooge Krall, in the Drosdy, or District of George, about 500 miles east of the Cape.)

Mr. Pacalt continues to labour at this place, and not without good effect. His ministry is attended by two or three hundred people; but many of them, being either slaves, or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults; and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce. We are glad to find that corn and vegetables flourish in this settlement; and that Mr. Pacalt enjoys the

good will of the Landrost, who sometimes attends his church. This gentleman has always been friendly to our missionaries, and deserves the warmest thank of this Society.

Mr. Pacalt performed a very useful service to our brethren intended for Latakkoo, by travelling to the Cape (about 300 miles) to meet them on their arrival; and by conducting them to the place of his residence, where they were kindly received, and hospitably entertained; after which, suitable oxen and guides being sent from Bethelsdorp, they proceeded to that place.

The brethren, who continued at High Krall about three weeks, express the high degree of delight they enjoyed, in witnessing the power of religion on the hearts of the poor Hottentots; and in hearing them, in their social meetings, pour out their souls in prayer for this society—"for their good friends in the far land, who thought of them, and sent a teacher of his word among them."—"I think," says one of the brethren who gives us this account, that the Hottentots may indeed be said, to "strive to enter in at the strait gate;" and though you, my venerable fathers in England, often *speaking* of the blessed effect of the gospel among the heathen, yet, to form an adequate idea of it, you must come hither and *see* it.

BETHELSDORP,

(ABOUT 600 MILES EAST OF THE CAPE.)

This settlement is rightly named; it has proved, to hundreds of souls, no other than a "BETH-EL"—"the house of God, and the gate of heaven." When we review the intelligence received from this highly favoured spot within the last two years, we are constrained to cry, "What hath God wrought!" for, in no place under the patronage of this Society, and at no period since its commencement, have such wonders of mercy been displayed.

It would occupy too much of the time of this meeting to present even an outline of that extensive information with which Mr. Read and Mr. Messer have furnished the Directors. Suffice it to say, in a summary manner, that about 1200 people belong to this settlement. Since its commencement, 442 adults have been baptised 300 of whom have been added to the Church during the last year. Nearly fifty children in the school are able to read the Bible, to write, and to cast accounts. The school is conducted according to the British system.

During the past year, the Hottentots belonging to this settlement have paid taxes to Government, to the amount of nearly eight hundred pounds; they have contributed to the funds of this Society one hundred and twenty pounds; they are now building at their own expence, a school-room and a printing-office, under the same roof (70 feet by 80); and they make collections for the poor every Lord's day, the annual amount of which is more than forty pounds. Besides which, they send out into the surrounding country a number of itinerants, by whom the knowledge of the gospel is happily diffused.

The progress of civilization in this settlement, of which we shall present some account, must afford great pleasure to every Philanthropist; but to the Christian, it is gratifying in the highest degree to know that by the blessing of Heaven on the exertions of this Society, and by the instrumentality of our faithful missionaries, hundreds of immortal souls are enlightened in the knowledge of the truth—are become genuine Christians, and partakers of the common salvation. The grateful feelings of these converted heathen, brought by the gospel into a new world, may be conceived of by the following specimen, the honest effusion of a poor Hottentot at one of their publick meetings, (June 11, 1815.)

“We are all Hottentots. We never had a house. We never were considered as human beings. We never were allowed to look into a farmer’s house; but to-day we are here, sitting together in a large white house (*the place of worship.*) We never had a waggon; and now there are more than twenty waggons at Bethelsdorp belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write:—and the greatest thing which God has favoured us with, is, his sending to us poor Hottentots, his servants, who daily explain to us his holy word.”

Then, with many tears, he cried out, “Is not this altogether the grace of God! love of God! mercy of God! men, brethren, Hottentots! praise the Lord God Almighty!”

THEOPOLIS,

(*In Albany, formerly called Zuurland, about sixty miles beyond Bethelsdorp, N. E.*)

Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success. A concern about religion, similar to that noticed at Bethelsdorp, has appeared here. This settlement was threatened by a late insurrection in the neighbourhood, but which was soon happily suppressed. Mr. Read informs us, that the report of the proceedings at this station is very interesting, but it is not yet come to hand.

(*To be continued.*)

FROM THE RELIGIOUS INTELLIGENCER.

ACCOUNT OF THE HINDOOS.

(*Continued from page 348.*)

Learning.—There are three colleges for Hindoo learning. The principal of these is at Benares, where is an observatory, and sufficient attention is paid to astronomy for calculating eclipses. But the sciences are little cultivated. Literature is at a low ebb, and confined principally to the Bramins. But a small part of the other casts can even read. Learning is valued only as a trade. It is laid down as a rule in their sacred books, that a gift to a Bramin is meritori-

ous in proportion to his learning; and for this reason, those who are esteemed the wisest, carry away the most valuable presents from ceremonies and feasts. Women, in almost every instance, are unable to read. The pride and jealousy of the Hindoos have formed, and universally maintained the sentiment, that if a female learn to read and write, she will certainly become a widow, or fall into some dreadful calamity. Stories of the fatal accidents, of such as have had any learning, are circulated without number.

State of Civilization.—The Hindoos are said to be highly civilized. But civilization is a vague term. In its popular sense, it implies gentleness and urbanity in opposition to ferocity and brutality; and some knowledge of the arts in distinction from that state of ignorance, which knows nothing but to supply the mere calls of nature. In this sense the Hindoos are civilized; and if you please, highly civilized. They are certainly mild and inoffensive; and though ignorant of most useful arts are not destitute of the more elegant. But there is a more philosophical meaning of civilization, which supposes the enjoyment of the best civil regulations that circumstances may admit, and a general knowledge of such arts and sciences as meliorate the condition of mankind, refine his manners, and ennoble and adorn his character. The civilization of the Hindoos, measured by this standard, is like that factitious, sickly sensibility, sometimes gendered in weak minds by improper culture, compared with the natural, healthful and chaste feeling, which is the offspring of a delicate taste, and cultivated understanding. In some particulars, which are usually supposed to mock the progress of civilization, the Hindoos exhibit an excessive degree of refinement. Such are an involved policy, intricate laws, and numerous religious institutions. But no where is the false refinement more visible, than in their famous division into *Casts*.

The number of these was originally four, which are said to have proceeded from Bramha, the Great Father of the Universe, in the following manner. 1st. The Bramins, from the mouth. From this cast are taken their priests and it is superior to all others. 2d. The Chitteries. These fell from his arms, and compose the military, from which also the king and civil officers are chosen. 3d. The Bhyse, which came out from his lions, and are husbandmen, merchants, &c. 4th. The Soodras, which issued from his feet, and are consequently servile labourers, performing every menial office. Of these casts, however, only the first and last now remain, the others, having by neglect of works of ceremonial holiness, sunk into the Soodra. But these are subdivided into more than eighty different sects. The Bramins into two grand divisions, each of which is again divided into five lesser. Some of the Bramins are called Koolins, from a family or race; and are greatly esteemed by the natives. The Soodras are numerous divided. If the Bhydyas, or medical tribe, be not reckoned among them, the Kyesthas or writer cast, will stand the highest, of these there are seventy-two houses, who rank one above another; the first four of which are esteemed the Koolins of the Kyesthas. The rest of the Soodras,

are divided according to their occupations. The distinction in a family is preserved for many generations. Different mechanicks avoid eating with each other. If a carpenter marry the daughter of a weaver, or a weaver the daughter of a smith, loss of cast is the consequence. Let a Hindoo, of whatever cast, eat, drink, or smoke, with a European, and a total degradation follows! There are, indeed, innumerable methods, by which cast is lost; and often by mere accident, so that there is a numerous class without cast. These are called Pariahs, or in some parts Chandalahs, and are held in utter abomination. For a picture of their degradation we shall extract a short paragraph from a periodical work, in a *Review of Mr. Forbes' Oriental Memoirs*. "The Pooleahs of Malabar, a country where monkeys are worshipped and pampered with human sacrifices, are so completely banished from society that they have neither houses nor lands, but retiring into solitary places, hide themselves in ditches, or climb into trees for shelter. They are not permitted, says Mr. Forbes, to breathe the same air with other casts, nor travel on the publick road. If by accident they should be there, and perceive a Bramin or Nair at a distance, they must howl aloud, to warn him from approaching till they have retired or climbed the nearest tree. If a Nair meets a Pooleah upon the highway, he cuts him down like a noxious animal. When hunger compels them to approach the village to exchange what they may have collected for grain, they call out to the peasants, tell what they want, leave their articles of barter on the ground, and then return to take what the villagers may please to deposit in exchange for them! Constant fear and misery have given them a squalid and savage appearance, and entirely, says Mr. F. debased the human form! Yet the *Pariahs* are said to be still more abject, so that a Pooleah is defiled by the touch!

MISCELLANEOUS.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

SIR,—Every thing, which lowers the impudent front of infidelity and vice, may be so far regarded as a publick benefit. Such may be considered the lines below addressed to Lord Byron. Unhappily nobility, (which Jerome says Satan introduced into the church—who introduced it into the state, I know not)—nobility and royalty and sometimes opulence has occasionally led the possessor to think himself too great for subjection to the laws, and too considerable to be taught by the word of God. Such men, because human power does not reach them, but a mutual understanding screens great sinners from the "due reward of their deeds," seem to think themselves licensed to defy all laws, not only human but divine.

From this, the last step seems to be, that of defying publick censure. What a man can do more than this, seems hard to say.—Such appears to be the man before us: glorying in his shame. An

infidel, and with the hardihood to proclaim it, after Newton, Barrow, and Leslie, and a thousand more, who could eat up fifty of him before breakfast, have long ago laid infidelity in the dirt. A libertine, and not ashamed to be stringing the guilty hours of a precious rake into rhyme. Such is the man to be printed and reprinted in America, and put into the hands of the rising generation to deprave their minds and corrupt their manners. There is something in the writings of this man besides vice and infidelity: he has contrived most admirably to set forth the lees, the vinegar of a heart acidified with sin. There is a cruelty in his little books, that testifies satisfactorily of its origin. Yet this man, forsooth is a genius, and must be read; young persons must read to know the world, and older persons to judge of the world. Young females must read because it is new poetry, and young men to keep pace with the Reviews, and the progress of genius, &c.

FROM AN ENGLISH PAPER.

TO LORD BYRON.

Unblest by nature in thy mien,
 Pity might still have played her part,
 For oft compassion has been seen,
 To soften into love the heart.
 But when thy gloomy lines we read,
 And see displayed, without controul,
 Th' ungentle thought, the Atheist's creed,
 And all the rancour of the soul:
 When bold and shameless every tie,
 That God has twined around the heart,
 Thy malice teaches to defy,
 And act on earth the demon's part!
 O then from misanthropick pride,
 We shrink—but pity too the fate,
 Of youth and talents misapplied,
 Which,* *if admired*, we still must hate.

* We say *if admired*, for there is great variety of opinions respecting Lord Byron's poems. Some certainly extol them much, but most of the best judges place his lordship rather low in the list of our minor poets.

The seventeenth anniversary of the *Boston Female Assylum* was held on Friday. Prayers were offered by the Rev. Dr. Baldwin, and an appropriate sermon was delivered by the Rev. Mr. Sharp. During the collection, the children sung two hymns; one of them Moore's popular stanzas, set to musick by Mr. Shaw, with impressive execution. The house was full to overflowing, and the sum collected, is \$257.22.

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